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NOTES ON PUBLICATIONS RECEIVED.

IN an article entitled "The Half-Blood Indian," reprinted from the "Popular Science Monthly" for October, 1894, Dr. Franz Boas gives some results of measurements illustrating the relations of the Indian native race to the hybrid race formed by intermixture with whites. Important generalizations are that the hybrid is superior, intermixture being favorable in its results, and that it resembles the Indian more than the white in characteristics.

The address of the same writer before the Section of Anthropology, A. A. A. S., at the Brooklyn meeting, has already been noticed (p. 250).

In the report of the U. S. National Museum, 1893, George H. Boehmer describes "Prehistoric Naval Architecture of the North of Europe" (pp. 528-647). The work, which is illustrated, is valuable for comprehension of Norse sagas. The author notices similarities with ships of Greece and Rome, which he thinks suggest a common origin.

In an article on "The Book of the Dead and Rain Ceremonials," from the "American Anthropologist" for July, 1894, Mrs. Ellen Russell Emerson draws attention to correspondences between Egyptian symbols and ritual, and similar usages of Ojibwas and Tusayans.

An elaborate article of Dr. J. Walter Fewkes, on "Dolls of the Tusayan Indians" (pp. 1-29), is reprinted from the "Internationales Archiv für Ethnographie," vol. vii. 1894. The article is magnificently illustrated with eleven plates. Forty-three dolls are also illustrated in color, thirteen others being mentioned in the text. At present the dolls or images are used only as toys, and are given to children with the intent, apparently, of familiarizing them with the names and characters of divine personages, who are represented by the dolls. The elaborate symbolic ornamentation presents a most curious study. Particularly noteworthy is the manner in which the personages are especially distinguished by headdresses, as was the case in ancient Egypt. Art not having advanced to the stage of the rendering of facial expression, it is in this condition of culture natural to employ symbolism, and with this is connected the sacred use of masks. It does not appear that the dolls are consecrated or worshipped. Cloud symbols, rain-bows, lightning snakes, etc., occur in the decoration. Conventionalized animal forms, as in the case of the (divinized) mountain sheep, with its curved white horns, present interesting forms. Phallic, bicephalic, and gigantic types occur. For the full understanding of the dolls would be needed an acquaintance with the entire pantheon of the Hopi (or Moki), and a knowledge of a mythology of extraordinary richness and elaboration. This entirely new material constitutes a wonderful addition to that series of observations which have lately been made on the religion of the Pueblo Indians, and which have given results totally unexpected.

The same author, in a paper reprinted from the "American Anthropologist," July, 1894 (pp. 260-274), discusses the symbolism represented in figures of a supposed deity of the Codex Cortesianus. On the basis of the doctrine that agreement in the symbolism of the head (mask or helmet)

indicates the representation of one and the same divine personage, Dr. Fewkes finds that thirty-eight figures of this codex can be classed together as designating the "Long-nosed God." Of this supposed personage he gives illustrations, and as the result of a discussion inclines to believe him connected with rain, and with the serpent.

In a study on "Education by Plays and Games," reprinted from the "Pedagogical Seminary," vol. ii. No. 1 (p. 37), G. E. Johnson considers games, including folk-games, as offering means of physical training, both mental and muscular.

A "Bibliography of the Wakashan Languages," by J. C. Pilling, published by the Smithsonian Institution (pp. 70), is characterized by the pains and ability which are observable in all the work of this eminent bibliographer of Indian philology.

The same institution publishes a brief monograph entitled "The Pamunkey Indians of Virginia," by J. G. Pollard (pp. 19). This tribe is represented at the present day by 110 Indians, still living at the reservation in Indian-town, twenty-one miles east of Richmond. The language, still remembered in 1844, is now extinct. They are anxious to keep their blood pure, and in order to avoid intermarriage have lately endeavored to introduce Cherokees from North Carolina. Their manners and customs now exhibit nothing peculiar, unless it be a taste for gaudy colors. The executive power is vested in a chief, while legislative and judicial functions are shared by the latter with a council of four. Both chief and council are elected every four years, choice between two candidates being made by the deposit of a corn or a bean. Their jurisdiction extends to all cases arising on the reservation, and relating to its inhabitants, with exception of homicide. Fine and banishment are the only penalties. Offences are intermarriage with any other people, slander, theft, trespass, failing to attend meetings, refusal to do common work, swearing. Any owner of land must build and live on it within eighteen months on pain of forfeiture. The land belongs to the tribe, allotments being generally made for life. Houses are individual property.

"La fête et les traditions de Ste. Rolende," by Camille Quenne, reprinted from "Wallonia," 1894 (pp. 36), gives an account of the usages at the feast of this saint, held at Gerpennes in Hainaut. The legend makes "diva Rolendis" a daughter of Desiderius, king of Gaul, who preferred virginity to wedlock. A curious feature is the story of Oger, a youth spiritually enamored of the saint, who in popular parlance has acquired the same dignity. In the procession, a rush of the pilgrims, at a certain point, is said to represent Oger pursuing Rolende (p. 20). One might imagine that a pagan legend, similar to that of Daphne and Apollo, was at the basis of this curious incident. The "complainte" sung details the story of the saint.

Paul Sébillot, in a brief work originally published in the "Revue de Bretagne, de Vendée et d'Anjou," entitled "Contes de la Haute-Bretagne" (Paris, Lechevalier, pp. 53), gives a collection of Breton tales, under the heads of "Les Chercheurs d'Aventures" (twelve stories) and "Le Diable et ses Hotes" (eight stories). The collection is not annotated. Most of the tales are variations of familiar types. In No. 2, of the first class, "Jean-sans-

peur," we find the tales exhibit oral tradition in a state of decadence. In Brittany, as elsewhere, the people is ceasing to relate *märchen*.

A learned treatise of Prof. Cyrus Thomas, on "The Maya Year" (pp. 64), is published by the Bureau of Ethnology! Lieut. W. J. McGee furnishes a prefatory note. The author considers the time system of the Dresden codex to be based on the year of 365 days, which naturally results in forming four series of years, each with its particular year-bearer or dominical day. The same calendar system was used in the inscriptions at Palenque, Lorillard, and Tikal. The special features of the calendar being the division of the year into eighteen months of twenty days each, the intercalation of five days, counting by thirteens, the nine "Lords of the Night," and the sacred period of 260 days, Professor Thomas considers the origin of these peculiarities to lie in the study of moon phases, the five fingers, and the correlating and correction of the lunar by the sidereal year. A remarkable feature is the close correspondence of the Hawaiian calendar, which Professor Thomas considers inexplicable on the theory of independent origination, and to require the supposition of direct and probably recent influence and contact.

In the twenty-first volume of the "*Mittheilungen der Anthropologischen Gesellschaft in Wien*," Dr. W. Hein gave an interesting account of the "death-boards" used in mortuary ceremonials in the Bohemian Forest. In another article of the same journal (Bd. xxiv. 1894), the same writer has added a large amount of valuable new material on the distribution of the use of these tablets in Salzburg, Bavaria, and Bohemia. The work is carefully prepared, the material conscientiously worked over by a student of thorough training, and merits study by those interested in this mortuary custom. It seems that the dead are laid out before burial on a board, and that after the corpse is interred this board is painted and erected by the side of crosses, near chapels, or elsewhere in the fields. These "martyr tablets," as they were called by Dr. S. Baring Gould, are very numerous, and at Neukirchen under the Hohenbogen, where the church is a mile from the village, the whole way is lined on both sides with these lurching, staggering "dead-boards." Dr. Hein records many facts about these boards, most of which are new, and gives a carefully prepared list of those which are known. The article is accompanied by eight beautiful photogravures on two plates, and closes with copies of many of the inscriptions. Dr. Hein finds that the Dyaks of southwestern Borneo have a similar use of the "dead-board," and mentions specimens of those which he has seen in European ethnological museums. The Dyaks paint upon them a picture of the soul, and they serve as a guide to the future abode, which is an interesting hint as to the meaning of the survival in Europe. A bibliography of works on the subject, with those already given in his account of the dead-boards of the Bohemian Forest, closes the article.

Receipt is acknowledged of the following works, notice of which must be reserved : —

Walton, Alice. "The Cult of Asklepios." (Cornell Studies in Classical Philology, No. 3.) Published for the University by Ginn & Co. 1894. Pp. viii, 136.

Zibrt, Cenek. Seznam pověr azvyklostí pohanských. zviii věku. (Indiculus superstitionum et paganiarum.) Prague. 1894. Pp. 176.

The results recently obtained by Zelia Nuttall through researches made on the ancient MEXICAN CALENDAR SYSTEM, have been brought before several anthropological societies of the United States in the summer and autumn of 1893, when the lady was travelling in this country. Since then they were communicated to and printed by the Tenth International Congress of Americanists held at Stockholm in 1894. There are many opinions as to the day when the solar year of that people commenced, some fixing it on the 2d day of February, others on March 1st; but our authoress believes it is fruitless to connect it with any day of our calendar, for it shifted by one day every four years (p. 12). As to the arrangement of the days within the year, she remarks (p. 23) that "the paramount importance of the market as an institution of the communal government, and the fact that the regular rotation of market-days and the day of enforced rest every twenty days were the prominent and permanent features of the civil solar year." Lists of the eighteen religious festivals and of the eighteen month-names will be found on pp. 14 and 25.

DR. FRIEDRICH RATZEL, professor of Leipzig University, has sent to the Royal Saxon Society of Sciences an important addition or sequel to his description of the "Bows of Africa," which is only the first instalment of a series, entitled "Contributions to our knowledge of the dissemination of bows and spears within the circle of the Indo-African nations" (printed in reports of July 8, 1893.) This title, which seems rather long-winded in its English rendering, covers also the spread of the arrow, the assagai, the sword, the dagger, the shield, the throwing board, the club, and other weapons. The general result of Ratzel's inquiries is that the spear prevails in the prairies, desert plains, and countries bare of wood, and that the bow and arrow (the latter being often poisoned) is found more frequently in the wooded tracts in the centre and south of the continent. The Mahdists won their victories chiefly by the spear and sword; at Hicks Pascha's defeat, the bulk of the army had thrusting spears, while the Egyptian soldiers fought with Remington rifles. Among the Sudanese, bows and arrows are so rare as to be considered as curios. The pure-blood Wahumas carry a spear with two blood-grooves and a small round shield. On Lake Ukerewe the negroes are armed with spears and bows simultaneously, and the leather-jacket makes its first appearance here, though the French met with it on the Ubangi also. These short and imperfect extracts may serve at least to give an idea of the whole article, the continuance of which is impatiently looked for.

DR. PAUL EHRENREICH of Berlin has composed a detailed narrative of his explorations of South American, mostly Brazilian, rivers, and published them in nine numbers of the German periodical, "Globus," vol. 62 (1892). The articles are richly illustrated, and give an idea of the difficulty and enormous extent of his explorations. Among these rivers figures principally the Araguaya, an affluent of the Tocantins. He found there the Indian tribes of the Kayapó, Karayahi, Shambioa, Apiaca, and while tak-

ing numerous photographs and measurements made them an object of his studies. Then turning into the Amazon River, he went down to Pará, reascended the river as far as the large tributary called Purus, up to Hyatanaham, and was the first to visit the Yamamadi Indians. Other natives living there are the Paumaris and Ipurinas. Among the Shambioa, Ehrenreich secured a number of dancing masks and masquerade dresses of good workmanship and exceedingly quaint in their forms—one representing a porpoise, another the pirara-fish, with six long “feelers” inserted into the head-mask, others the tumble-bug and the ant-eater. These dresses could be removed to the ship only under one condition: the attendants of the explorer had to dress in them while going down the road. The tribe had just received news of the death of two Shambioa Indians at some distance from the village. Female relatives of the deceased ran up and down the river bank, swinging in their hands headdresses that had belonged to them, and delivering a monotonous mourning chant. The term “Kenaushive” occurred so often in this song (which was sung the whole day) that the explorer became interested and inquired for its meaning. He was told that it was the name of a person, but could not discover who that person was. But Dr. Spinola had heard the same name in 1879, among the Karayas, and had been informed it was their name for the “great spirit;” that it was nothing else but the Portuguese “que nao se vê,” or the *invisible* god, “that people do not see.” Ehrenreich is doubtful about this, but thinks it possible that an ancestral deity, like Keri of the Caribs and Arohe of the Bororo may be concealed in this mysterious name.

For the same weekly periodical Dr. Ehrenreich has written a treatise, “On some ancient portraits of South American Indians,” from the seventeenth century, which will prove of paramount interest to antiquarians. “Globus,” vol. 66. August, 1894. Pp. 81 to 90. Illustrated.

A BIOGRAPHIC CYCLOPÆDIA of the contemporary folk-lorists is now being prepared by Professor Henry Carnoy, of the Lycée Montaigne, Paris, who is well known by his editorship of the “Tradition,” and the “Enfants du Nord.” The publication will embody the biographical dates of any folk-lorist from his or her own communications, and add the portrait from photographs transmitted. It is especially desired that the bibliographic part of the communications be as complete as possible. The specimen in our hands shows that the work is printed in two columns of small folio, and none of the folk-lorists hitherto mentioned occupies more than two columns to immortalize himself. The portraits are well done. Subscribers will please send four dollars to the publisher, Mr. G. Colombier, No. 4 Rue Cassette, Paris, and if their photograph is to be inserted, three dollars in addition. For this addition they will have the pleasure of seeing their features reproduced also in the periodical “Tradition.”

A. S. G.